Aqeedah Of The Salaf

Aqeedah Of Sufyan Al-Thawri

عقيدة سفيان الثوري

Translation & Footnotes by
Maktabah.Sahaba

Youtube Channel: Maktabah.sahaba

Telegram: ahlalhadeeth99

Introduction

Sufyaan Al-Thawri (97-162 H.):

Shu’bah: Sufyan is the leader of believers in Hadith.

Sufyan Bin Uyaynah: I never saw anyone more knowledgeable about the Halal and Haram than Sufyan Al-Thawri

Abullah Bin Yunus: He is the most knowledgeable person that I know.

Abullah Bin Al-Mubarak: I do not know anyone on the face of this Earth more knowledgeable than Sufyan Al-Thawri.

Yahya Bin Saeed Al-Qattan: Sufyan Al-Thawri is above Maalik Ibn Anas in everything.

Ibn Abi Hatim: He is from the great scholars.

Important Notes:

- This book was reported by Al'Laalaka'ee in his Aqeedah book, Sharh Usool Al-Sunnah.
- The Arabic references of any reports will be provided at the end of the book inshaAllah. You can refer to them using the matching numbers.
- The Arabic text of the books is followed by the English translation.

قال شعيب بن حرب:

Shoayb bin Harb said:

قلت لأبي عبد الله سفيان بن سعيد الثوري:
حدِّثْني بحديث من السنة ينفعني الله -عز وجل- به.

I told Abu Abdullah (Sufyan Al-Thawri): Tell me about the Sunnah so that Allah may benefit me from it,

فإذا وقفتُ بين يدي الله -تبارك وتعالى- وسألني عنه فقال لي: "من أين أخذت هذا؟ قلت: "يا رب، حدثني بهذا الحديث سفيان الثوري، وأخذته عنه" ، فأنجو أنا وتُؤاخذ أنتَ."

And so that when I stand before Allah and He asks me, “Where did you learn this from? I can reply “Oh my Lord, Sufyan Al-Thawri informed me of this and I took it from him. By doing this, I will be saved and you (Sufyan) will be held accountable.”

فقال (سفيان): يا شعيب، هذا توكيد، وأي توكيد!

Sufyan said: “Oh Shoayb, that is a strong bind, a very immense burden!” (meaning he’s placing a strong responsibility on Sufyan to tell him the correct aqeedah)

اكتب: بسم الله الرحمن الرحيم.

Write: In the name of Allah the most Most Merciful, the Most Gracious:

1- القرآن كلام الله غير مخلوق، منه بدأ وإليه يعود، من قال غير هذا فهو كافر.

The Quran is the words of Allah and it is not created. It originated from Allah and to Him it will return.[1] Whoever says other than this then they are a kaafir (disbeliever).

2- والإيمان قول وعمل ونِية، يزيد وينقص، يزيد بالطاعة وينقص بالمعصية.

And Eman (Belief) is speech, actions and proper intention. It increases and decreases. It increases with righteous deeds and decreases with sin.

3- ولا يجوز القول إلا بالعمل، ولا يجوز القول والعمل إلا بالنية، ولا يجوز القول والعمل والنية إلا بموافقة السنة.

And speech is not accepted unless accompanied with actions. Both speech and actions are not accepted unless accompanied with proper intentions. Speech, actions and intentions are not accepted unless they are in accordance with the sunnah.

4- قال شعيب: فقلت له: يا أبا عبد الله، وما موافقة السنة؟

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[1] **Amr Bin Deenar:** I have met the companions of the Prophet ﷺ and other than the companions. For 70 years they have been saying: "Allah is the creator and everything else is created. The Quran is the words of Allah. It came out from Him and to Him it will return." (1)
[Al-Radd 'Ala Al-Jahmiyyah By Al-Daarame]

Abdullah Bin Amr Bin Al-'Aas: "The Hour will not be established until the Quran goes back to where it came down from initially. It has a sound just like the sound of a bee. It will say, "Oh Allah, from you I left and to you I will return. I am being recited and nobody is acting by me. Oh Allah, I am being recited and nobody is acting by me." (2)
[Al-Radd 'Ala Al-Jahmiyyah By Al-Daarame]

Shoayb said: “Oh Abu Abdullah (Sufyan Al-Thawri), what does it mean to be in accordance with the sunnah?”

قال:
5- تقدمة الشيخين أبي بكر وعمر - رضي الله عنهما- .

Sufyan said: Believing that Abu Bakr and Omar are the best (of this ummah after the Prophet عليه الصلاة والسلام)

6- يا شعيب، لا ينفعك ما كتبت حتى تُقدم عثمان وعَليا على من بعدهما.

Oh Shoayb, what you wrote will not benefit you[2] until you believe Uthman and Ali are better than anyone else after that.

7- يا شعيب بن حرب، لا ينفعك ما كتبت حتى لا تشهد لأحد بجنة ولا نار، إلا للعشرة الذين شهد لهم رسول الله ﷺ، وكلهم من قريش.

Oh Shoayb, what you wrote will not benefit you until you do not testify for anyone that they will be in Paradise or the Hell Fire except for the 10 (companions) that the Messenger of Allah (صلى الله عليه وسلم) testified for that they will be in jannah, and all 10 are from Quraish.[3]

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[2] **Al-Hasan Al-Basri:** An innovator's actions are not accepted. His prayer, fasting, zakat, Hajj, Jihad, Umrah. None of these are accepted. Obligatory and voluntary actions are not accepted. [Al-Sharee’ah By Al’Ajoori] (3)

[3] **The Messenger of Allaah (peace and blessings of Allaah be upon him) said:** “Abu Bakr will be in Paradise, ‘Umar will be in Paradise, ‘Uthmaan will be in Paradise, ‘Ali will be in Paradise, Talhah will be in Paradise, Al-Zubayr will be in Paradise, ‘Abd al-Rahmaan ibn ‘Awf will be in Paradise, Sa’d (Ibn Abi Waqqas) will be in Paradise, Sa’eed (Ibn Zayd) will be in Paradise, and Abu ‘Ubaydah ibn al-Jarraah will be in Paradise.” (4)
[Narrated by al-Tirmidhi]

8 يا شعيب بن حرب، لا ينفعك ما كتبت لك حتى ترى المسح على الخفين دون خلعهما أعدل عندك من غسل قدميك.

Oh Shoayb, what you wrote will not benefit you until you believe that wiping on the khuf (leather socks) instead of removing them is better than removing them and washing your feet (for wudu').[4]

9- يا شعيب بن حرب، ولا ينفعك ما كتبت حتى يكون إخفاء «بسم الله الرحمن الرحيم» في الصلاة أفضل عندك من أن تَجهر بهما.

Oh Shoayb, what you wrote will not benefit you until you believe it is better to say bismillah quietly than to say it loudly in salah[5]

10- يا شعيب بن حرب، لا ينفعك الذي كتبت حتى تؤمن بالقدر خيره وشره، وحلوه ومره كل من عند الله عز وجل.

Oh Shoayb, what you wrote will not benefit you until you believe in the qadr (the divine decree): the good, the bad, the sweet, the bitter; that all is from Allah the Almighty.

11- يا شعيب بن حرب، والله ما قالتِ القدريةُ ما قال الله، ولا ما قالت الملائكة، ولا ما قال النبيون، ولا ما قال أهل الجنة، ولا ما قال أهل النار، ولا ما قال أخوهم إبليس - لعنه الله- .

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[4] **Al-Marwazi mentions in his book Al-Sunnah:** There are some groups from the people of innovation who have denied the matter of wiping on the khuff, such as the Khawarij and the Mu'tazilah. They assume that wiping on the khuff is against the book of Allah. (5)

[5] **Al-Tirmidhi:** Reciting 'Bismillah' out loud in the prayer is the opinion of some of the scholars. Abu Hurairah, Ibn Abbas, Ibn Umar, Ibn Al-Zubair and others from the Tabi'een. This is also the opinion of Al-Shafi'ee (6)
[Jaami' Al-Tirmidhi]

Oh Shoayb, by Allah, the Qadariyyah (a deviant sect that doesn’t believe in Divine Decree) did not say what Allah, His Angels, His Prophets said, nor what the people of Paradise said, nor what the people of the Hell Fire said. Not even what the accursed one Iblees (Satan) said.

12- قال الله عز وجل: {أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَن يَهْدِيهِ مِن بَعْدِ اللَّهِ ۚ أَفَلَا تَذَكَّرُونَ} [الجاثية : 23]

Allah Said: (45:23) Have you seen he who has taken as his god his [own] desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded?

13- وقالت الملائكة: {سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۖ إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ} [البقرة : 32]

And the Angels said: Glory be to You! We have no knowledge except what You have taught us. It is you who are the All-Knowing, the All-Wise. (2:32)

14- وقال موسى عليه السلام: {إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ ۖ أَنتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا ۖ وَأَنتَ خَيْرُ الْغَافِرِينَ} [الأعراف : 155]

And Musa said: This is only Your test—with it You misguide whomever You will, and You guide whomever You will. You are

our Guardian, so forgive us, and have mercy on us. You are the Best of Forgivers. (7:155)

15- وقال نوح عليه السلام: {وَلَا يَنفَعُكُمْ نُصْحِي إِنْ أَرَدتُّ أَنْ أَنصَحَ لَكُمْ إِن كَانَ اللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ ۚ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ} [هود : 34]

And Nuh said: And my advice will not benefit you - although I wished to advise you - If Allah should intend to put you in error. He is your Lord, and to Him you will be returned. (11:34)

16- وقال شعيب عليه السلام:{وَمَا يَكُونُ لَنَا أَن نَّعُودَ فِيهَا إِلَّا أَن يَشَاءَ اللَّهُ رَبُّنَا ۚ وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا}[الأعراف : 89]

And Shoayb (the Prophet) said: And it is not for us to return to it except that Allah, our Lord, should will. Our Lord has encompassed all things in knowledge. (7:89)

17- وقال أهل الجنة: {وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ} [الأعراف : 43]

And the people of Paradise said: "Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. (7:43)

18- وقال أهل النار:{غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ} [المؤمنون : 106]

And the people of Hell Fire said: Our Lord, our wretchedness overcame us, and we were a people astray. (23:106)

19- وقال أخوهم إبليس لعنه الله: {رَبِّ بِمَا أَغْوَيْتَنِي} [الحجر : 39]

And their brother Iblees said: My Lord, because You have put me in error.. (15:39)

20- يا شعيب، لا ينفعك ما كتبت حتى ترى الصلاةَ خلف كل بر وفاجر، والجهادَ ماضيا إلى يوم القيامة، والصبر تحت لواء السلطان جارَ أم عدَل.

Oh Shoayb, what you wrote will not benefit you until you believe it is obligatory to pray behind every Muslim, whether he is pious or a sinner. And Jihad remains until the Day of Judgement, fighting under the banner of the ruler, whether the ruler is just or unjust.

21- قال شعيب: فقلت لسفيان: يا أبا عبد الله، «الصلاة كلَّها؟»

Shoayb said to Sufyan: All the prayers? (Meaning are all the prayers obligatory to pray behind a pious or a sinner?)

22- قال: لا، ولكن صلاة الجمعة والعيدين، صلِّ خلف من أدركت.
وأما سائر ذلك فأنت مخير، لا تُصل إلا خلف من تثِق به، وتعلم أنه من أهل السنة والجماعة.

Sufyan said: "No, only the Friday and Eid prayers. You pray behind whoever is leading (whether they're pious or otherwise). As for the other prayers, then you do not have to pray behind them. Pray only behind someone you trust and know them to be from the people of Sunnah and Jama'ah."[6]

[6] **Ahmad Bin Hanbal was asked:** I am walking down the street and I hear the Iqamah, should I go and pray? Ahmad said: "I used to be lenient regarding this matter. However, due to the fact that innovation has become widespread, only pray behind those that you know." (7)
[Tabaqat Al-Hanabilah]

يا شعيب بن حرب، إذا وقفتَ بين يدي الله عز وجل فسألَكَ، فقُل: " يا رب، حدثني بهذا الحديث سفيان بن سعيد الثوري".

Oh Shoayb, if you stand before Allah and He asks you, then say " Sufyan Athawri told me this"

ثم خَلِّ بيني وبين رَبي - عز وجل -.

Then leave me before my Lord (meaning leave it to me when Allah questions him on the day of judgment).

[شرح اعتقاد أهل السنة والجماعة]

From the book of: "The Explanation Of The Aqeedah Of The People Of Sunnah and Jamaa'a" By Al-Lalakai'

Yazeed BIn Haroon was asked: Should I pray behind the Jahmiyyah? He said, no. He was then asked, should I pray behind the Murji'ah? He said, ``They are dirty." (8)
{Al-Sunnah By Abdullah}

Ibraheem Bin Al-Haarith said while Ahmad Bin Hanbal was present: Do not greet an innovator, do not pray behind him and do not pray upon him (funeral prayer). Ahmad Bin Hanbal then said: "May Allah reward you oh Abu Ishaaq (He is referring to Ibraheem Bin Al-Haarith) (9)
{Usool Al-Sunnah by Al-Lalaka'ee

ARABIC REFERENCES

1)

سَمِعْتُ إِسْحَاقَ بْنَ إِبْرَاهِيمَ الْحَنْظَلِيَّ، يَقُولُ: قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ: قَالَ عَمْرُو بْنُ دِينَارٍ: أَدْرَكْتُ أَصْحَابَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَمَنْ دُونَهُمْ مُنْذُ سَبْعِينَ سَنَةً يَقُولُونَ: «اللَّهُ الْخَالِقُ، وَمَا سِوَاهُ مَخْلُوقٌ، وَالْقُرْآنُ كَلَامُ اللَّهِ، مِنْهُ خَرَجَ، وَإِلَيْهِ يَعُودُ»

[الدارمي، أبو سعيد، الرد على الجهمية للدارمي، صفحة ١٨٩]

2)

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ الْمِصْرِيُّ، ثنا ابْنُ لَهِيعَةَ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ ثَابِتِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، رَضِيَ اللَّهُ عَنْهُمَا قَالَ: " لَا تَقُومُ السَّاعَةُ حَتَّى -[189]- يَرْجِعَ الْقُرْآنُ مِنْ حَيْثُ نَزَلَ، لَهُ دَوِيٌّ كَدَوِيِّ النَّحْلِ، يَقُولُ: يَا رَبِّ مِنْكَ خَرَجْتُ وَإِلَيْكَ أَعُودُ، أُتْلَى وَلَا يُعْمَلُ بِي، أُتْلَى وَلَا يُعْمَلُ بِي

[الرد على الجهمية للدارمي]

3)

وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بنُ عُثْمَانَ الْمِصِّيصِيُّ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ الْحُسَيْنِ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنِ الْحَسَنِ قَالَ: صَاحِبُ الْبِدْعَةِ لَا تُقْبَلُ لَهُ صَلَاةٌ وَلَا صِيَامٌ وَلَا حَجٌّ وَلَا عُمْرَةٌ وَلَا جِهَادٌ، وَلَا صَرْفٌ وَلَا عَدْلٌ

[الشريعة للآجري]

4)

قَالَ أَبُو عَبْدِ اللَّهِ: وَقَدْ أَنْكَرَ طَوَائِفُ مِنْ أَهْلِ الْأَهْوَاءِ وَالْبِدَعِ مِنَ الْخَوَارِجِ وَالرَّوَافِضِ الْمَسْحَ عَلَى الْخُفَّيْنَ وَزَعَمُوا أَنَّ ذَلِكَ خِلَافٌ لِكِتَابِ اللَّهِ وَمَنْ أَنْكَرَ ذَلِكَ لَزِمَهُ إِنْكَارُ جَمِيعِ مَا ذَكَرْنَا مِنَ السُّنَنِ وَغَيْرِ ذَلِكَ مِمَّا لَمْ نَذْكُرْ، وَذَلِكَ خُرُوجٌ مِنْ جَمَاعَةِ أَهْلِ الْإِسْلَامِ

[السنة للمروزي]

5)

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ ، قَالَ : حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ : حَدَّثَنِي إِسْمَاعِيلُ بْنُ حَمَّادٍ ، عَنْ أَبِي خَالِدٍ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْتَتِحُ صَلَاتَهُ بِـ { بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ }. وَلَيْسَ إِسْنَادُهُ بِذَاكَ. وَقَدْ قَالَ بِهَذَا عِدَّةٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ أَبُو هُرَيْرَةَ وَابْنُ عُمَرَ وَابْنُ عَبَّاسٍ وَابْنُ الزُّبَيْرِ وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ رَأَوُا الْجَهْرَ بِـ { بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ }. وَبِهِ يَقُولُ الشَّافِعِيُّ. وَإِسْمَاعِيلُ بْنُ حَمَّادٍ هُوَ ابْنُ أَبِي سُلَيْمَانَ. وَأَبُو خَالِدٍ هُوَ أَبُو خَالِدٍ الْوَالِبِيُّ، وَاسْمُهُ هُرْمُزُ، وَهُوَ كُوفِيٌّ.

[جامع الترمذي]

6)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ وَعُثْمَانُ فِي الْجَنَّةِ وَعَلِيٌّ فِي الْجَنَّةِ وَطَلْحَةُ فِي الْجَنَّةِ وَالزُّبَيْرُ فِي الْجَنَّةِ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ وَسَعْدٌ فِي الْجَنَّةِ وَسَعِيدٌ فِي الْجَنَّةِ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ .

رواه الترمذي

7)

قال: المروذي سئل أَحْمَد أمر فِي الطريق فأسمع الإقامة ترى أن أصلي فقال: قد كنت أسهل فأما إذ كثرت البدع فلا تصل إلا خلف من تعرف.

[ابن أبي يعلى، طبقات الحنابلة]

8)

حَدَّثَنِي إِسْحَاقُ بْنُ بُهْلُولٍ، قَالَ: قُلْتُ لِيَزِيدَ بْنِ هَارُونَ: أُصَلِّي خَلْفَ الْجَهْمِيَّةِ؟ قَالَ: «لَا»، قُلْتُ: أُصَلِّي خَلْفَ الْمُرْجِئَةِ؟ قَالَ: «إِنَّهُمْ لَخُبَثَاءُ»

[عبد الله بن أحمد، السنة لعبد الله بن أحمد، ١٢٣/١]

9)

الْأَثْرَمُ عَنْ أَحْمَدَ، قِيلَ لَهُ: رَجُلٌ قِدْرِيٌّ أَعُودُهُ؟، قَالَ: «إِذَا كَانَ دَاعِيَةً إِلَى الْهَوَى فَلَا» ، قِيلَ لَهُ: أُصَلِّي عَلَيْهِ؟ فَلَمْ يُجِبْ، فَقَالَ لَهُ إِبْرَاهِيمُ بْنُ الْحَارِثِ الْعَبَّادِيُّ وَأَبُو عَبْدِ اللَّهِ يَسْمَعُ: «إِذَا كَانَ صَاحِبَ بِدْعَةٍ فَلَا تُسَلِّمْ عَلَيْهِ، وَلَا تُصَلِّ خَلْفَهُ، وَلَا تُصَلِّ عَلَيْهِ» قَالَ أَبُو عَبْدِ اللَّهِ: «كافَأَكَ اللَّهُ يَا أَبَا إِسْحَاقَ وَجَزَاكَ خَيْرًا»

[شرح أصول اعتقاد أهل السنة والجماعة]